THE *Lutheran* WITNESS

JUNE 23, 1953

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations.

The opinions expressed by readers are not necessarily those of the Editors.

EXCELLENT EVALUATION

The WITNESS is to be commended for printing the two articles on "Missouri and the Lutheran World Federation" by Prof. Martin Franzmann. Such a factual and Christian evaluation is helpful at this time when the very sweep of events in the Church and in the world is forcing us to rethink our traditional stand and answers. It is not always easy to "speak the truth in love" when a delicate situation involving our relationship to other Lutheran churches is the issue. It is easy to go to one extreme or to the other, and to give a simple "yes" or "no" answer to the question of membership in the Lutheran World Federation and similar groups in local areas. It seems to me that in matters of church fellowship we are faced with two extremes, both of which are wrong. There is the danger that by an aloof, proud, and superior attitude we sin against other Christians and churches and thus break the divine command of love. There is also the danger that participation in such a federation and its activities could lead to sin by causing us to relax in fulfilling the divinely imposed obligation to hold the truth and to testify to it. It seems to me that Professor Franzmann has done an excellent job in evaluating a situation that will be facing us in one form or another for many years to come.

Chicago, Ill. JAMES G. MANZ

PRAY FOR CHRIST-DIRECTED CONVENTION

Once more great decisions will be made for the Kingdom at the synodical convention in Houston. We all believe in the power of prayer but sometimes forget this first and most important prerequisite for doing the Lord's work.

What power and blessing will be received if every one of the nearly two million members of our Church *prays* for a Christ-centered and Christ-directed convention in Houston this summer!

California A PASTOR

LIKES LODGE ARTICLE

The Lodge Report of St. John's Church, Elyria, Ohio, by Pastor Henry Lieske, in the last issue of the LUTHERAN WITNESS is definitely an excellent and simple statement of the basic features of the worship, teaching, prayers, and burial ritual of the common lodges. People who join lodges should realize that, despite their assertions to the contrary, lodges are unchristian and therefore incompatible with membership in a Christian congregation.

A word about the WITNESS cover. I much preferred the cover with color. The words THE LUTHERAN WITNESS should stand out boldly. The title of the magazine should catch the eye at first glance. Why not show timely scenes on the cover?

Wall, S. Dak. T. C. P.

CONVENTION PRAYER

For the Convention at Houston, June 17—27

Eternal Savior, Thou our King and Lord,
Look on Thy Church as in Thy holy name
Thy saints convene, obedient to Thy Word,
Thy work to do, Thy Gospel to proclaim.

Embolden us as in the days of old,
When once our fathers met triumphant here;
Grant us their faith, their love, pure as of gold,
Their vision, reaching far beyond their year.

Renew our hearts for higher enterprise,
Accomplish in us what is true and right.
Oh, let us not become a Church that dies,
A smoking flax that gives but flickering light!

Far greater things we yet may do in Thee.
Lord, have mercy! Give us eyes to see!

St. Louis, Mo. JOHN THEODORE MUELLER

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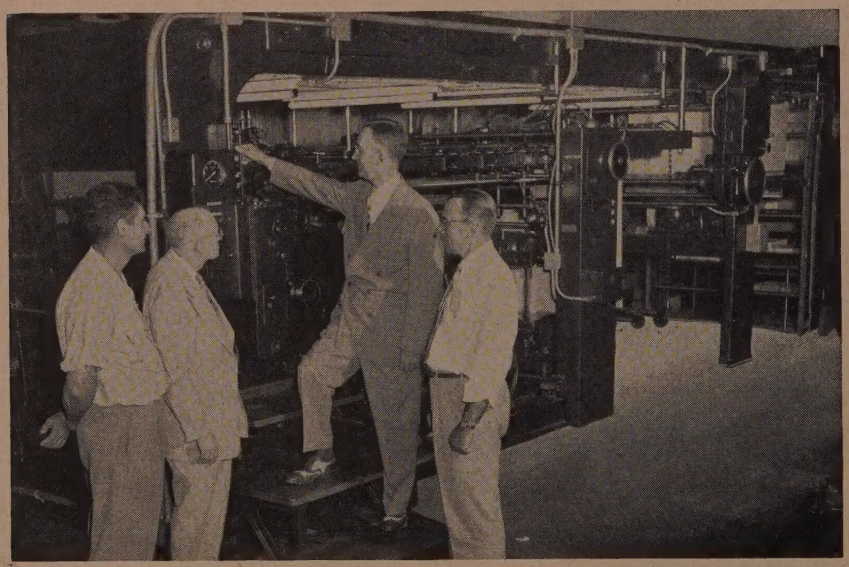
THE COVER

Trinity Evangelical Lutheran Church, Houston, Tex., the mother church of Missouri Synod Lutheranism in Houston. Founded 1879. Pastors who have served Trinity: T. Stiemke, 1880—1882; G. Kuehn, 1882—1885; J. Trinklein, 1885—1889; J. Barthel, 1889—1896; C. F. Brommer, 1896 to 1901; C. A. Waech, 1901—1908; J. W. Behnken, 1908—1935; Oliver R. Harms, 1935 to the present.

Green is the liturgical color for the Trinity Season. Silwell Photo.



Concordia Publishing House has just installed this new $55,000 two-color Cottrell sheet-fed rotary press to speed production of the "Witness" and to print it in two colors. Looking on as the press is being started is Ray Beckmeier, foreman of the pressroom, Lorenz F. Blankenbuehler, editor of the "Witness," O. A. Dorn, General Manager of the Publishing House, and Milton Voertman, plant superintendent

The Lutheran Witness

Official Organ of
The Lutheran Church — Missouri Synod

Published biweekly by
CONCORDIA PUBLISHING HOUSE
O. A. Dorn, General Manager
3558 S. Jefferson Ave., St. Louis 18, Mo.

Direct all correspondence on business matters and changes of address to the Business Office. Changes cannot be made without the old address as well as the new. If possible, please send address stencil impression from a recent issue, and note postal zone number for new address if city requires it. Three weeks' notice required.

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All articles, church news, announcements, obituaries, poems intended for publication in this paper, all books for review, and all general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and anniversaries should be sent to the Statistical Bureau, Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

Much of our news is received from Religious News Service, the News Bureau of the National Lutheran Council, and our Department of Public Relations.

PRINTED IN U. S. A.

THE LUTHERAN WITNESS, JUNE 23, 1953, Vol. LXXII, No. 13

Published biweekly by Concordia Publishing House, O. A. Dorn, General Manager, 3558 S. Jefferson Ave., St. Louis 18, Mo. Subscription: $1.50 a year, strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 5, 1918.

The Promise of Power

By MARTIN H. SCHARLEMANN
Professor of New Testament Interpretation
Concordia Seminary, St. Louis, Mo.

One of God's great promises in the New Testament is that of power. The source of this power is Christ's resurrection victory as applied to the lives of the disciples by the coming of the Holy Spirit on Pentecost day. Of this power Luther says: "The power of God is not to be understood as that power through which God in His own being is powerful, but that power through which He makes us strong and mighty."

Power to Overcome Spiritual Death

This is, first of all, a power to overcome spiritual death. It represents an abiding Easter in our lives. For we rise with Christ through Baptism "that the new man may daily come forth and arise who shall live before God in righteousness and purity forever."

Power over Sin

This is power over sin — not that I no longer sin, but that sin has no more dominion over me. What I do wrong is forgiven. Now, where there is forgiveness, there is life and salvation.

Source of the Church's Power

The Church, too, gets its power to conquer from the Easter event. St. Paul's Letter to the Colossians speaks of this at some length. It describes Jesus as the Head, not only of the Church, but of the universe. He is there thought of as the innermost of three concentric circles. The middle one is the Church, over which He rules by His Word, and whose task it is to push the circle of its influence out toward the third and outermost area, the circle of the universe.

Taking God at His Word

Our low-voltage performance is not due, therefore, to the absence of power, nor the lack of space to conquer, nor to the lack of God's promise. It has its source in our own unwillingness to take God fully at His word. That keeps us from maximum achievement for His name.

We might learn something in this connection from the captain of a certain Coast Guard cutter. He received orders to go out and rescue people who were aboard a ship in great distress. It was a stormy night. The wind blew strong, and waves splashed high. Some of the spectators were greatly concerned. They said: "It is a little dangerous out; you may not come back." To this the captain replied: "My orders don't say nothin' about comin' back; they only say go out." In the same way you and I have received orders to go out: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). Our Lord's words say nothing about coming back. We are expendable for His kingdom. In fact, the Lord directs us to expend ourselves. "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. For whosoever will save his life shall lose it; but whosoever will lose his life for My sake, the same shall save it."

God's Power Works Change

This power from God is also a power for change. On the day of Easter despair turned to hope; on the day of Pentecost fear changed to courage.

God's power changes hearts. It takes them, self-centered and shut up unto themselves as they are, and motivates them to serve God. The Apostle Paul tells us that this takes nothing less than the same power that once created the universe. It is the same power that raised Jesus from the dead.

Changes Society

With this power the Church changes society. The kingdom of God is like leaven, Jesus told us, leavening the whole lump of human behavior and association. We need not be apologetic about the accomplishments of the Church in this area. There is abundant evidence for the change that comes over men and society when the power of God is let loose through believing Christians. Western civilization is in itself a monument to the transforming power of the Church.

A young laboring man some years ago went from Liverpool to the Iona community, on an island off Scotland. He made the trip to observe the Christians on Iona as they worshiped and worked together. This young man, on arrival, was all afire for Communism. He was sure that this philosophy could change the world for the better. He never lost an opportunity to talk about his convictions. As the weeks rolled by, however, he began to say less and less. Finally, one day, he went to George McLeod, the director of the community, and said to him: "You folks have got it, if only you knew you had it and knew how to say it!"

Doesn't the greater part of our weakness consist in the fact that we do not know we have God's power available to us? And is it not part of our sin that we do not want to go to any great effort to learn how to say it?

Convention Power

These last questions are pointed at this moment particularly to the Houston Convention of our Church. It is quite possible that this occasion may merit no more than a small marginal reference in the chronicles of the Kingdom. On the other hand, it can be a source of great power for the Church. Everything will depend on the question whether we shall be able to apply to its meetings the words of the Jerusalem Synod:

"It seemed good to the Holy Ghost and to us."

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My God, my Father, make me strong,
When tasks of life seem hard and long,
To greet them with this triumph song:
Thy will be done!

Draw from my timid eyes the veil
To show where earthly forces fail,
Thy power and love must still prevail —
Thy will be done!

With confident and humble mind
Freedom in service I would find,
Praying through every toil assigned:
Thy will be done!

Things deemed impossible I dare,
Thine is the call and Thine the care;
Thy wisdom shall the way prepare —
Thy will be done!

All power is here and round me now;
Faithful I stand in rule and vow,
While 'tis not I, but ever Thou:
Thy will be done!

Heaven's music chimes the glad days in;
Hope soars beyond death, pain, and sin;
Faith shouts in triumph, Love must win —
Thy will be done!

FREDERICK MANN (1846—1928)
Lutheran Hymnal, No. 424

Augsburg Confession

Magna Charta of the Lutheran Church

By GEORGE J. BETO

President, Concordia College, Austin, Tex.

Lutherans present their statement of faith to Emperor Charles V
Augsburg, Germany, June 25, 1530

How many laymen in the Lutheran Church have read the Augsburg Confession? What meaning does the expression "ours is the Church of the Augsburg Confession" have for the thousands of men and women in the Lutheran Church in America? Have *you* read it?

Where—When—Why?

On June 23, 1530, Charles V summoned the followers of Martin Luther to Augsburg. The meeting in Augsburg, attended by the leaders of Church and State in Charles' realm, had been called for the purpose of ending the religious strife between Roman Catholics and Lutherans in Germany.

On June 25, 1530, the Lutherans presented their statement of faith. For themselves they needed no confession or doctrinal statement; they had the Scriptures, God's revelation to them. Nevertheless, in the Augsburg Confession they confessed to the world the Bible-based faith which they bore in their hearts.

Since the day that the Augsburg Confession was presented, men have "admired its systematic plan, its completeness, comprehensiveness, and arrangement; its balance of mildness and firmness; its racy vigor, freshness, and directness; its beauty of composition."

What Does It Say?

The Augsburg Confession contains 28 articles. Most of the articles discuss doctrines concerning which there had been controversy, especially between Lutherans and Roman Catholics. Of particular importance to Lutherans living in 1953 are Articles IV, VII, VIII, XIII, XV, XVI, XVIII, and XX.

How Do I Get to Heaven?

". . . *men cannot be justified before God by their own . . . works, but are freely justified for Christ's sake through faith . . . their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins.*"

How clearly the Augsburg Confession presents the plan of salvation! I believe that Christ died for me. Since I thereby clothe my sinful self with Christ's righteousness, God declares me just and considers me a fit candidate for heaven.

Do I Belong to the Right Church?

". . . *the Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered.*"

Does your Church preach Law and Gospel, Sin and Grace, Christ and the Cross? Does your Church "*declare the whole counsel of God?*" Does your Church administer the two Sacraments as Christ instituted them? If that is the case, and if you believe that your Church teaches these doctrines of the Bible, then you are a member of the right Church.

What's the Business of the Church?

"*The power of the Church has its own commission, to teach the Gospel and to administer the Sacraments . . . let it not prescribe laws to civil rulers concerning the form of the Commonwealth.*"

The Church is not particularly interested in the form of government under which it operates. The Church has flourished under monarchies, autocracies, democracies, and even anarchies. As long as the Church is permitted to carry out her commission of preaching the Gospel, which has the power to transform the hearts of men here and hereafter, she is not vitally concerned with "*form of the Commonwealth.*" The members of the Church — individually and collectively — do, however, reserve for themselves the God-given right to raise their voices in protest against any governmental action which violates their consciences.

What about Ceremony and Ritual in the Church?

"*Of usages in the Church they teach that those ought to be observed which may be observed without sin, and which are profitable unto tranquillity . . . consciences are not to be burdened, as though such observance was necessary to salvation.*"

The four Gospels record only one statement of Christ regarding the form of worship. When the Samaritan woman raised a question regarding the proper place to worship God, Christ answered: "*God is a spirit; and they that worship Him must worship Him in spirit and in truth.*"

Accordingly, the Augsburg Confession allows a wide latitude in the matter of the form of worship. Whether or not a congregation uses the beautiful Order of Service found in the *Lutheran Hymnal,* whether the pastor speaks or chants the liturgy, whether the minister wears a black gown or a black cassock with white surplice or stole, whether the congregation uses the common or the individual cup in the Lord's Supper — is of small importance as long as consciences are not burdened, "*as though such observance was necessary to salvation.*"

What about Christians in Politics?

"*Of civil affairs they teach that lawful civil ordinances are good works of God, and that it is right for Christians to bear civil office.*"

Civil governments exist by God's will and under His ordinance. In every country a Christian has the obligation to "*seek the peace of the city.*"

(Continued on page 13)

Some Highlights of Lutheran History

1530. The Lutheran princes and cities present the *Augsburg Confession* to the Holy Roman Emperor.

1531. Philip Melanchthon publishes the *Apology of the Augsburg Confession.*

1534. Martin Luther completes his translation of the Bible into German.

1536. Martin Luther, Martin Bucer, and others negotiate the Wittenberg Concord. — The Reformation comes to Denmark and Norway.

1537. More than 40 Lutheran theologians sign Martin Luther's *Smalcald Articles;* the Smalcald League officially adopts Philip Melanchthon's *Tractate Concerning the Power and Primacy of the Pope* (later appended to the *Smalcald Articles*).

1540. Robert Barnes, English Lutheran martyr, burned at the stake in London.

1546. Martin Luther dies at Eisleben.

1548. Archbishop Thomas Cranmer translates the Small Catechism into English.

1549. The First Book of Common Prayer of the Church of England published, revealing strong Lutheran influence on its formulations.

1550. Michael Agricola becomes the first Finnish Lutheran bishop.

1551. The Reformation introduced in Iceland.

1555. The Religious Peace of Augsburg.

1560. Philip Melanchthon dies. — Julian Hernandez, Spanish Lutheran martyr, burned at stake.

1565. The Lutheran martyrs of Florida, Jean Ribault of Dippe and his companions, executed by Spanish Captain-General Pedro Menendez at St. Augustine, "not because they were Frenchmen, but because they were Lutherans."

1569. David Chytraeus (1531—1600) begins the organization of the Lutheran Church in Austria.

1577. A Lutheran unity committee adopts the Thorough Declaration of the *Formula of Concord.*

1580. The Symbolical Books of the Lutheran Church (the Apostles' Creed; the Nicene Creed; the Athanasian Creed; the Small and the Large Catechism; the Augsburg Confession; the Apology of the Augsburg Confession; the Smalcald Articles; the Formula of Concord) are published under the title *Book of Concord.*

1584. The official Latin edition of the *Book of Concord* comes out.

1593. The Diet of Uppsala marks completion of Reformation in Sweden.

1606. The Lutheran Church granted toleration in Bohemia and Hungary.

1618. The Thirty Years' War begins.

1620. Danish Lutherans begin mission work in East India.

1622. John Gerhard (1582—1637), "archtheologian of the Lutheran Church," completes his famed *Theological Commonplaces.*

1625. Nicholas Hunnius (1585—1643), eminent theologian, publishes *Summary of Things to be Believed.*

1632. Gustavus Adolphus, King of Sweden, killed at the Battle of Luetzen defending the Lutheran cause.

1634—1636. Lutheran mission work begins in Abyssinia, Persia, and Brazil.

1636. Juraj Tranovsky (1591—1637), "father of Slovak Lutheran hymnody," publishes the first edition of his hymnal.

1637. New - Sweden - on - the - Delaware founded.

1639. Reorus Torkillus, first Swedish Lutheran minister in New Sweden, arrives on the Delaware.

1657. John Ernest Goetwasser, the first Dutch Lutheran clergyman to minister in America, arrives in New Amsterdam.

1666. The first Danish Lutheran pastor arrives in the Virgin Islands.

1672. Lutheran mission work begins on the Gold Coast of Africa.

1677. Abraham Calov (1612—1686), Wittenberg theologian, completes the 22-year task of producing his *System of Theological Commonplaces.*

1683. John Campanius (born 1601), Swedish Lutheran missionary to the Delaware Indians.

1686. August Herman Francke (1663 to 1727), theologian and philanthropist, founds the *Collegium Philobiblicum* for the study of the Sacred Scriptures.

Seal of Luther

1703. Justus Falckner (1672—1723), ordained at Gloria Dei Church, Philadelphia, in the first American Lutheran ordination of surviving record.

1705. Lutheran missionary work begins at Tranquebar, Southeast India.

1712. Lutheran refugees from the Palatinate settle in the Schoharie Valley.

1716. Thomas von Westen (1682 to 1727), "Apostle of Lapland," begins the evangelization of the Firnmark natives.

1721. Hans Egede (1686—1758), "Apostle of the Esquimaux," begins the re-evangelization of Greenland.

1723. Johann Sebastian Bach (1685 to 1750) becomes Cantor of Saint Thomas School, Leipzig.

1731. The expulsion of 14,000 Lutherans from Salzburg decreed.

1742. Henry Melchior Muehlenberg (1711—1787), "patriarch of the Lutheran Church of America," arrives in Charleston, S. C.

1745. Erik Pontoppidan (1698—1764), noted Scandinavian educator and author, becomes Bishop of Bergen.

1748. The Ministerium of Pennsylvania, first American Lutheran synod, organized.

1781. Emperor Joseph II by his Edict of Toleration gives the Lutheran Church status in the Austro-Hungarian Empire.

1804. Hans Nielsen Hauge (1771 to 1824), Norwegian lay leader, arrested for religious activity.

1808. Wilhelm Loehe (died 1872), born in Fuerth.

1811. Carl Ferdinand Wilhelm Walther, born at Langenchursdorf.

1818. Joint Synod of Ohio organized.

1820. The General Synod formed at Hagerstown, Md.

1830. The "Union" of Lutherans and Reformed is resisted in Prussia.

The Lutheran Church—Missouri Synod

By WALTER A. BAEPLER
President, Concordia Seminary, Springfield, Ill.

Official seal of Synod

The charter members of The Lutheran Church — Missouri Synod came from two groups: the Saxons in Missouri and the Loehe men in Indiana, Michigan, and Ohio.

The Loehe men were the prime movers in the endeavor to organize the Missouri Synod. The Saxons, however, supplied the Scriptural principles embodied in the constitution and assumed theological leadership.

The Saxons under the leadership of Pastor Martin Stephan emigrated from Germany for religious reasons. About 700 in number, they brought with them seven clergymen, nine candidates of theology, and a number of schoolteachers. They arrived in 1839 and established themselves in St. Louis and in Perry County, Mo.

The Loehe men were missionaries sent to America by Pastor Wilhelm Loehe of Neuendettelsau, Bavaria, to minister to Lutheran immigrants. Loehe's concern about the spiritual welfare of these immigrants had been aroused by Pastor F. C. D. Wyneken of Fort Wayne, Ind., whose missionary journeys had revealed to him the desperate religious plight of his coreligionists. The first Loehe men, J. A. Ernst and George Burger, came to America in 1842.

The Saxons kept themselves aloof from all existing synodical groups. They maintained a bond of fellowship among themselves by correspondence and conferences. The Loehe men joined the Ohio Synod and the Michigan Synod, but became dissatisfied with their affiliations.

In 1844 Pastor C. F. W. Walther of St. Louis published *Der Lutheraner*. Copies were sent to several Loehe men, who, impressed by the confessional note of the periodical, eagerly recommended it to members of their parishes.

The Loehe men left the Ohio Synod in 1845 and in a meeting at Cleveland resolved to send representatives to the men in Missouri to discuss with them the possibility of united church work.

In 1846 Dr. Wm. Sihler and Pastors Ernst and Lochner met Pastors Walther, Loeber, Keyl, Gruber, and Fuerbringer in St. Louis and drafted a constitution for a new synod. A meeting of a larger group was held at Fort Wayne in July, 1846. The constitution was revised and finally adopted.

The formal organization of the new body was consummated in Chicago, April 26, 1847, in the church of Pastor C. A. T. Selle, located at La Salle and Ohio Streets. Twenty-two pastors and four lay delegates signed the constitution. The official name was *The German Ev. Lutheran Synod of Missouri, Ohio, and Other States.* Pastor Walther was elected President.

The new synod was composed not of clergymen but of congregations. Every member parish was entitled to two votes: a clergy vote and a lay vote.

The constitution provided as requisite for membership "acceptance of the Scriptures of the Old and New Testaments as the written Word of God and the only rule and norm of faith and practice; acceptance of all the symbolical books of the Ev. Lutheran Church as a true and correct statement and exposition of the Word of God."

The growth of the Missouri Synod was very rapid. By 1860 its representatives were working in the chief seaports of the country: New York, Baltimore, Philadelphia, New Orleans, and San Francisco, and had secured a firm footing in Buffalo, Chicago, Milwaukee, Minnesota, Iowa, Kansas, and Texas. Twenty-five years after its organization, Synod had 415 pastors, working in 26 States, serving 543 congregations. By 1897 the statistics showed 1,564 pastors, 1,986 congregations and preaching stations, with 687,334 souls.

In 1854 the Missouri Synod was divided into four Districts, Eastern, Central, Northern, and Western. In the course of years subdivisions were made so that today Synod numbers 32 Districts in North America and two in South America. Each District is divided into circuits.

"United effort to extend the Kingdom of God" was given as one of the purposes of Synod.

Home mission work in the early days was confined to ministering to Lutheran immigrants. World War I awakened our Church to the duty of preaching the Gospel to the unchurched. During the decade 1941 to 1951, 192,925 adults were gained for the Church. In addition to workers in North America, the Synod has its "home missionaries" in Brazil, Argentina, Mexico, Guatemala, Cuba, Hawaii, Venezuela, Paraguay, and Uruguay.

For the first 25 years, Synod limited its efforts to evangelize heathen to the North American Indians. In 1894 it sent its first missionaries to India. Since that time, China, the Philippines, Japan, New Guinea, and Formosa have been added as foreign mission fields.

Mission work among the deaf was begun in 1896 and among the blind in 1927.

Together with the sister synods in the Synodical Conference, Missouri is bringing the Gospel to the Negroes in our country and in Nigeria.

Financial support is given to needy churches in Germany, Belgium, France, Finland, and Denmark.

"United effort to extend the Kingdom of God" involves training of pastors, missionaries, and teachers. Concordia College, Fort Wayne, Ind., and Concordia Seminary, St. Louis, were established by the Saxons in Perry County, Mo., in 1839. Concordia Theological Seminary, Springfield, Ill., was founded at Fort Wayne, Ind., by Pastor Loehe in 1846. Both institutions passed under the control of the Missouri Synod shortly after its organization. Besides the college and seminaries mentioned, Synod operates nine preparatory schools and two normal schools in North America, two seminaries in South America, and one each in Mexico, India, and Japan.

The Missouri Synod has always emphasized the training of the youth. Synod's congregations maintain 1,305 Christian day schools, with 102,000 children, taught by 3,140 teachers; 455,984 are enrolled in Sunday schools.

"United effort to extend the Kingdom of God" implies use of the printing press. Concordia Publishing House, established in 1869, has 227,168 square feet of space. Of the twenty periodicals published, the LUTHERAN WITNESS appears in editions of 320,650 copies.

In 1947 the name of Synod was changed to The Lutheran Church — Missouri Synod.

The Missouri Synod today numbers 3,948 pastors serving parishes, 5,316 congregations, 1,936,370 baptized and 1,282,584 communicant members.

The Missouri Synod in Texas

By W. H. BEWIE
Assistant Field Secretary, Austin, Texas

In the fall of 1854, a colony of Lutheran Wends left Germany, under the leadership of Pastor John Kilian, in order to be able to worship God without being dictated to by a beaureaucratic state government.

The emigrants landed at Galveston, Tex., Dec. 16, 1854, spent Christmas at Houston, and early in 1855 trekked about 100 miles west to settle in Bastrop County. The settlement soon became known as Serbin.

In a letter to Prof. C. F. W. Walther, who had been a fellow student of his at the University of Leipzig, Pastor Kilian applied for membership in the Missouri Synod. On March 9, 1855, Pastor John F. Buenger sent Pastor Kilian an official membership notice. This was the beginning of the Missouri Synod in Texas. Pastor Kilian's church joined Synod officially in 1866.

Since the Missouri Synod had just been divided into four Districts, 1854, Texas was added to the Western District of Synod.

In 1860 Pastor Kilian attended his first convention of the Western District, at St. Louis. This was the first face-to-face meeting of Missouri and Texas. In order to reach St. Louis, Pastor Kilian had to travel, either by saddle or by oxcart, to Galveston, from there by Gulf steamer to New Orleans, and from there by river boat to St. Louis. But he got there.

The year 1868 records another highlight of the Missouri Synod in Texas. It was in this year that the first candidate of the Missouri Synod was ordained in Texas, John Zimmermann. Pastor Kilian, who ordained the candidate, sensed the historic importance of this occasion. He recorded it in great detail in *Der Lutheraner,* the official organ of the Missouri Synod.

One effect of this first ordination was that gradually other congregations in the neighborhood of Rose Hill, where Candidate Zimmermann had been ordained, began to gravitate toward the Missouri Synod.

It was a great day in the history of the Missouri Synod in Texas when, in 1874, we entered Dallas, in the northern part of the State. Two members of our Church in New Orleans, who had moved to Dallas, invited Pastor M. Tirmenstein of New Orleans to a visit there. As a result of this visit a candidate of the Missouri Synod was called to Dallas, C. A. Baepler, who later on became professor at Fort Wayne, Ind., and Concordia, Mo.

In 1876 we entered also the city in which the forty-second convention of the Missouri Synod is now taking place, Houston, when the Rev. C. Braun became a member of Synod in that year. However, after a few years it became evident that Braun was no longer true to the Word of God. Hence in 1879, after an official visitation, one of the members arose to say: "Everyone who still believes in the Word of God, follow me." Altogether 22 men walked out and formed Trinity Lutheran Church, the mother church of our great group of churches in Houston today. At that time Houston had a population slightly over 10,000.

Since the contacts between Synod and the outlying congregations of Texas and those of the Gulf States east of Texas were, in the nature of things, weak, a separate District, the Southern District, was created.

The first meeting of the new District took place at New Orleans, in February, 1882. Rev. T. Stiemke was the first President. The opportunities in Texas were considered so inviting that the newly created mission board was composed altogether of Texas men.

Our work in Texas gradually assumed such proportions that Texas became a separate District. It was organized at Houston, in old Trinity, in 1906, the sixteenth District of Synod.

At the time of organization the roster of the Texas District listed 19 pastors of voting congregations, 23 advisory pastors, 23 voting congregations, and 11 teachers. This group took on the huge task of carrying the banner of Missouri into the remote parts of the State, which were only now opening to settlement. In the great Panhandle, in the extreme southern part of the State, on the Rio Grande River, and in more and more cities the work grew to such proportions that by 1921 a field secretary had to be called to direct the affairs of the District.

The Rev. Roland Wiederaenders, San Antonio, Tex., President, Texas District

There was one pastor in Texas who at different times was member of three synodical Districts without stepping out of his home. Rev. G. Birkmann, the patriarch, entered the ministry in 1876 in Texas, which was then part of the Western District. When the Southern District was formed, he became automatically a member of that District (President, 1889—1891), and finally, when the Texas District was organized, he became, again automatically, a member of that District (President, 1912—1920).

A date never to be forgotten in the history of the Texas District is 1926. In this year Concordia College of Austin was dedicated, adding one more to the Concordias of Synod. Not only did the new Concordia draw students from the various southern States, but the presence of a synodical institution in our own midst helped to cement the relation between Synod and the District. "Synod" was now no longer quite so remote as it had been to many.

In the same year, 1926, was also launched the work among the numerous Spanish-speaking element. In the spring of that year our first Spanish mission was opened, at San Antonio, gradually to be followed by missions in other Latin centers in Texas.

The year 1940 also stands out in the history of the Texas District, for in that year the first emissary of the Missouri Synod, himself a native Mexican, was sent from Texas to Mexico City to work among his own people. He had been duly prepared for this work at our Springfield Seminary. The following year he was followed by another Mexican, who planted the banner of sound Lutheranism in Monterrey.

Until 1950 the Texas District had received more or less subsidy from Synod. In 1947 the Board for Home Missions in North and South America took over the work of the Texas District in Mexico, thus relieving it of a considerable expense.

From that day on the Texas District readied for the final step of financial independence. This was achieved with the beginning of 1950. With a program, according to which it tries to add five missions annually, it was a daring undertaking. But so far it has prospered.

As we look back over the years from 1855 to the present, we must confess that the Lord of the Church has been good to us. When the opportunity arose here and there, He pointed it out to us. He gave us the means to work. Truly, He has signally blessed the work of The Lutheran Church—Missouri Synod in Texas, and we are indeed happy to be host to the 1953 convention at Houston.

Editorials

The "Witness" Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." — 1 Peter 2:9.**

Is History "Bunk"?

Several years ago a prominent industrialist said: "History is the bunk." The statement was startling, but silly. Without a knowledge of the history of the past one cannot understand the present nor properly prepare for the future. Tennyson's Ulysses said: "I am a part of all that I have met." We do not, and cannot, live in a vacuum.

The Bible is full of history, true history, with no bias, as the record of world history often is. The author of the Sacred Record is an infallible Historian. And of this historical record He says through His Apostle Paul: "Whatsoever things were written aforetime, were written for our learning."

The history of the Church is a record of what God has done through human beings to establish His kingdom throughout the world. Church history in general is the account of what God's grace has accomplished in the lives of individuals, church bodies, and nations.

Our current issue of the WITNESS brings a number of articles, primarily historical, not to glorify a denomination, a synod, not to deify persons, not to boast of achievements, but to praise the Mighty Maker and the Lord of the Church and the Sanctifying Spirit for having used human agencies, though unworthy, to carry out His divine purposes in the world. Let us read the record in that spirit and glory in the Rock whence we are hewn.

Broken Marriages

Recently a city judge addressed a ministerial group on the matter of broken marriages and broken homes. What he said was not trumped up to have something to say to please a group of clergymen, but he was invited to speak because the pastors knew how disturbed he was because of the many divorces.

Among causes for divorce he mentioned especially that the family "has wandered away from the hour of prayer or religious reading or discussion in the old-fashioned family circle. There is a lack of home life, use of the parlor, if you please, the lack of love in the home."

We appreciate a judge who has such a capacity for moral indignation and speaks out when it would be simpler to stick to his bench and follow the laws. But what is more, this points to the need for more and better training of youth by the home and church on the sanctity of the marriage estate and the home. Mere social reform without Christ in the picture is not enough. The central place of the holy and loving God in these matters is paramount. Then also practical solutions to the problems of marriage should be taught. A counseling program before marriage is not enough. The problem of mixed marriages must be faced squarely. A benign attitude builds no character. Character in the parents is usually reflected in the attitude and actions of children. The parents and the church should get together and work on this serious matter of great import to God and mankind. Moral decline poses a greater threat than atomic warfare.

Too Strict?

Not infrequently apostate Christians seek to justify their sorry action with the claim that their parents brought them up too strictly and that a reaction took place in their minds which moved them to turn away from all religion. They will tell you how faithfully they attended church and Sunday school during their childhood years because their parents insisted upon it. Now, they say, they have lost interest in religion.

We wonder how truthful such people are. We are curious to know whether their attendance even approached the perfection they claim. And if so, should they not feel thankful that they had parents who tried to bring them up faithfully in the nurture and admonition of the Lord? Perhaps their parents also brought them up to be honest and truthful. Are they fed up on those virtues too? Has the reaction to such careful training made them thieves and liars? If their parents had to drive them to church and Sunday school, it is possible that the wrong approach was used, but it is also possible that these same people showed great aversion to religion even in childhood.

Regardless of what may or may not have happened in early youth, there is no excuse for refusing to identify oneself with the Church of Jesus Christ and to help by word and deed to maintain and expand it. We need this association for our own sake as well as for the benefit of others. No matter what the cause or provocation, it is disastrous to turn our backs on the Gospel of Jesus Christ. Someday such people will wish — but wish in vain — that they had listened to the pleas of Christian pastors and friends to return to the fold.

The time to return is now!

Bragging or Complaining?

When a young person spoke volubly of all he did and put up with, he was asked: "Are you bragging or complaining?" That is a good question.

There is much, too much, talk nowadays of how busy we are, about our close schedules, our many meetings and activities. We might well ask: "Are you bragging or complaining?" Neither is a virtue.

Even in the Church it often becomes either bragging or complaining. Both are the children of pride. It is just as bad to apologize for your church when it is strict according to the Word of God as it is to brag about it.

Effective missionary effort and good public relations are built neither on bragging nor apologizing. Jesus told us to go and tell the good news. Proclaim the good Word as coming from God and not from men, nor as invented and being the exclusive property of some by the design and plan of God. God wants all men to be saved, and God wants all churches to preach the pure Word. He made His Word available to all. That anyone has the pure Word is by the grace of God alone. No bragging, no complaining, no apologizing, but sharing the Word is the thing to do.

Exercise unto Godliness

Not long ago participation in physical education was optional in most schools. Today almost all schools require their students to take part in some form of physical exercise. People have come to realize that the human body functions better when it is put to use. What is true of bodily exercise applies also to training of the soul. As the body derives benefit from muscular activity, so the spiritual man is strengthened by exercise unto godliness.

Too often people wait until they are completely run down physically before they take up bodily exercise. In even greater degree that is true of the life of the soul. The soul is neglected and ignored almost to the point of a spiritual breakdown before the vital need of exercise is recognized.

What are the calisthenics of religion, the setting-up exercises of the man of God? They include praying and reading the Bible at home, attending church *whenever* services are held there, receiving the Lord's Sacrament at frequent intervals, ordering one's life according to the rule of the divine Word, growing steadily in the knowledge of God and His ways with men.

Let us exercise ourselves in these things! Let us do it especially during the so-called "off-season" of the summer months! Let us use the Word for daily training and thus keep ourselves spiritually fit!

"Come and See"

The well-known picture "Rock of Ages" shows a woman clinging with one hand to a cross on a rock in a stormy sea, while with the other hand she is reaching out and drawing a drowning person from the raging waves to the safety of the cross on the rock. This is an apt illustration of a person's showing concern for her own salvation and her desire to help others as well. The picture also points out the power of human instrumentality to bring others to Jesus.

If a survey were taken to determine by what means church members were brought to Jesus, it would appear that in most cases some person was the means. Parents brought their children; a husband, his wife; and a young man, his sweetheart — or in either case the other way around: a child, his playmate; a church member, his friend or neighbor; a nurse, a patient whom she befriended in a hospital ward; a missionary, someone he met on his rounds through a native village.

In our desire to bring someone to the knowledge and love of Jesus, our own example will exert a powerful influence for good if it is apparent that we are devoted to our church and regular in attendance at divine services; if we are cheerful under trials, patient in affliction, and self-sacrificing.

But more important is this: to bring the object of our solicitude where he will hear the saving Gospel. Not all of us have the ability and aptitude to speak convincingly to him, but if we succeed in bringing him into the sanctuary where he will hear a sermon, and where his heart will be touched by the message and by the corporate worship of the assembled congregation, much will have been gained. It is possible, of course, for the Holy Spirit to do His work at other times and in other places, but the house of worship, with its devotional atmosphere, is the ideal setting for the marvelous miracle of conversion.

In any such endeavor it would be unwise to borrow a page from a high-pressure salesman's manual. A now-or-never attitude could do much harm. If it were our purpose to bring a friend to appreciate good music, we would not argue with him about the excellence of the works of the masters, but we would take him to concerts, to as many concerts as we could get him to attend cheerfully. We would not urge him against his will, but invite him to accompany us again and again. By and by the powerful influence of the music would take hold of him and convert him musically. So the right thing to do with a friend whom we would bring to an appreciation of religion is not to engage in arguments about religion, but to bring him to the church service, where he can hear the message of life for himself. Philip said to Nathanael: "Come and see." And Philip was a successful missionary.

The Commercial Spirit Goes to Church

Recently we received a letter which stated that much church work goes to the stomach. It came from a tired homemaker who for years had baked for church affairs. It seems that the Church Militant eateth constantly, while people outside are starving for spiritual food.

The question arose as to whether the church should sponsor a concert by a college choir. Some, who were for it even if there was no promise of financial profit, saw the spiritual value in religious music. Others said: "We are against sponsoring the concert. The last time we had a concert we made no money." What is that but commercialism, mixed with materialism, in the name of the church!

Basically the question as to religious projects comes down to this: "Do we place Christ and His Gospel first?" If not, then a lack of spirituality is the reason for the invasion by a commercial and materialistic spirit in the work of the Church. Fewer stories and pictures of the church eating and taking tickets and more stories and pictures of Christians winning souls for Christ and giving the needy a lift would be refreshing.

The Right Answer

"What is wrong with the world?" The continued state of war, with sons and daughters and fathers serving in the Armed Forces; the prevalence of crime and parental and juvenile delinquency; the lack of love and faithfulness in marriages and homes; the increasing number of cases of nervous and mental sicknesses and breakdowns, these and other conditions cause many to ask that question.

Many answers have been given to this question, but only one is satisfactory. Too many men and women and children are without God in their hearts. Their hearts are deceitful above all things and desperately wicked. God traces what is wrong with the world and the cause of all our troubles back to the sinfulness of every individual.

If the evil in the world is to be conquered and corrected, something must be done to change the hearts of men, the seat of evil. Jesus describes that something in His words to Nicodemus: "Ye must be born again." Man needs to be converted, regenerated, made a child of God through the working of the Holy Spirit by means of the Gospel. When Jesus, with His forgiveness, and the Holy Spirit and His work come into men's lives, the Lord God will dwell in those lives. Those lives will be changed, and they will be the lives of the children of God.

Are we born again? Do we support the work of the Church by bringing the message of the new birth to others?

And Jesus Said

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. — Matt. 5:44.

If a person is looking for a Bible passage which will show him how to obtain forgiveness of his sins and a place in the mansions above this passage is not the one he ought to ponder. In that case he ought to turn to the words of Jesus: "He that believeth on the Son hath everlasting life," John 3:36, and similar ones. But if he is desirous to learn how the disciple of Jesus Christ is to order his life so that he may please his divine Master, the words in the caption are precisely what he needs. Jesus inculcates love, not merely love of one's relatives and friends and benefactors — which no one will call an extraordinary and difficult task — but love of enemies, of disagreeable people who are a thorn in one's flesh, of those who have deceived, swindled, maligned, and cruelly hurt us. No arguments are required to show that what is here commanded is extremely difficult and runs counter to the urgings and impulses of our human nature when we have been wronged. A person has to deny himself, suppress what his inflamed and outraged self would like to do, withhold the avenging blows his hand is itching to deal, and in his heart cultivate feelings of kindness toward the rascal who amid curses has inflicted serious injury.

The "man in the street" will be inclined to say that a religion teaching such precepts has no opportunity of succeeding; it appears doomed from the very start. But under the guidance of God this feature has been a great factor in the spread of our holy faith. It is one of the traits that makes Christianity a different religion from those that are its competitors. The early defenders of Christianity, the so-called apologists, in their writings that have come down to us from the first centuries of the Christian Church, dwelt with great explicitness on this commandment of love toward one's enemies and stressed it as evidence that our religion is from above.

We must not forget that natural knowledge of right and wrong implanted in us by God, marred though it is through original sin, approves of this commandment of love and calls it right and divine. What a different world it would be if all who profess Christianity would in all sincerity practice this principle! But how can we overcome that urge to hate those who hate us? By looking at Him who loved His enemies, including us, who humbled Himself and for our sake became obedient unto death.

WILLIAM F. ARNDT

Your Synod

Floor Committee Four at the Houston Convention will give thorough thought and study to all matters pertaining to Christian, or parish, education. It will have matters of great importance to consider and must present resolutions to the convention for adoption which will encourage, stimulate, and guide our congregations in their weighty obligation to carry out an effective program of parish education.

Christian education, i. e., teaching and training present and prospective members (children, young people, and adults), must ever be a matter of paramount importance in the work of every congregation. Synod's Board for Parish Education keeps this fact before District boards and through them before Synod's congregations. Annual two-day educational conferences are held. These are attended by representatives from all District boards.

Some of the subjects covered in the Board for Parish Education's report to Synod are: Reports on parochial school enrollments, with earnest reminders for more concerted efforts to reach the goal of enrolling 50 per cent of all children in Synod; only four Districts have enrolled 50 per cent or more of their children; the teacher shortage; the growing demand for more synodically trained teachers due to the steady increase both in schoolrooms and in enrollments; the increasing Sunday school enrollments (nearly 500,000); the need of training more Sunday school teachers; junior, senior, and adult Bible classes, with a plea for greater participation; Bible institutes in our more densely populated Lutheran centers; Lutheran high schools; the question of religion in the public schools.

May God graciously guide our delegates to realize the importance of this work and to reach wholesome conclusions!

A Word to All Delegates

The business of the convention is "Our Father's Business" and requires our prayerful and undivided attention. Let everyone attend sessions regularly and promptly. Bring your *Book of Memorials* with you. You will be given material from day to day to enable you to follow the business of the convention intelligently. At a church convention there is to be no lobbying, no electioneering, no activity of "pressure groups." Ours is not a *political*, but a *church* convention. Everything is to be open and aboveboard. God says: "Let all things be done decently and in order." May God's blessings rest on our convention!

J. W. BEHNKEN

The Ten Commandments

IX and X. "Thou shalt not covet"

"*Covet.* To have an inordinate or unlawful desire for." Thus the dictionary. And that is forbidden in these commandments.

A desire is nothing but a wish. It is no more than a thought. We cannot be arrested for the thoughts that we entertain. Jail doors do not open to those who merely have such desires. We may nurse and coddle them and yet lock them so tightly in our own hearts that they remain unknown to others, and we enjoy the reputation of honest, clean, God-fearing men and women.

But God judges not as men judge. He looks at the heart. He approves or condemns according to what He there finds. And in far too many cases He perceives them to be a filthy mass of selfish, greedy, lustful desires. That is enough to damn us.

These two commandments strip us of every claim to righteousness. They explode the hell-born theory that "as long as a man does right, he will get to heaven." Every honest man will admit that his thoughts often have been far from right. They have not been pure and holy, sweet and loving. That means that he has failed to live up to God's commandments. That means that he is a sinner. That means that he is lost — if he trusts in himself and in his own righteousness.

We need the Savior. We cannot thank God sufficiently that He has sent His only-begotten Son to bear our sins and our curse. With His stripes we are healed — also from the evil thoughts that have stained and defiled our hearts.

Furthermore, by the power of His Spirit we may strive successfully against such thoughts and keep more and more of them away from our hearts. And though we may not altogether banish them, yet we may see to it that they do not abide and fester and ultimately remain not thoughts, but develop into deeds, into sinful words and acts.

May God keep us from sins against the Ninth and Tenth Commandments and graciously preserve pure and wholesome these hearts of ours.

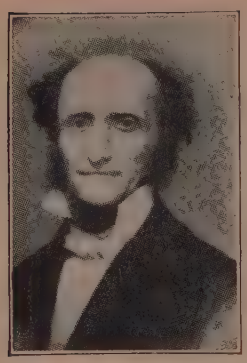
GEORGE C. KOENIG †, 1894—1950

Prayer

O God, our Refuge and Strength, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without Thee, grant us the help of Thy grace that in keeping Thy commandments we may please Thee both in will and deed; through Jesus Christ, our Lord. Amen.

Official District Periodicals

Missouri Synod Presidents



Dr. C. F. W. Walther

Friedrich K. D. Wyneken

Dr. Henry C. Schwan

Carl Ferdinand Wilhelm Walther, born October 25, 1811, at Langenchursdorf, Saxony; descendant of a long line of Lutheran pastors; father, the Rev. Gottlob Heinrich Walther; mother, Johanna, nee Zschenderlein; studied theology at the University of Leipzig, 1829—33; private tutor, 1834—36; ordained January 15, 1837, at Braeunsdorf, Saxony; participated in Saxon immigration, 1838—39; pastor at Dresden and Johannesberg, Perry County, Mo., 1839—40; Trinity *(Gesamtgemeinde),* St. Louis, Mo., 1841—1887; professor and president of Concordia Seminary, St. Louis, Mo., 1850—87; President of the Missouri Synod, 1847 to 50; 1864—78; President of the Synodical Conference, 1872—73; married Emilie Buenger on September 21, 1841; died May 7, 1887.

The father of the Missouri Synod, organizer, theologian, and educator; wrote the following: *The Voice of Our Church on the Question of the Church and Office; The Correct Form of a Local Congregation Independent of the State; The Evangelical Lutheran Church, the True Visible Church on Earth; Gospel and Epistle Sermons; Pastoral Theology; Brosamen; Festklaenge; Gnadenjahr; Law and Gospel;* besides many pamphlets, articles, and convention essays; founded *Der Lutheraner,* 1844; instrumental in publishing German Lutheran hymnal, 1847, and founding *Lehre und Wehre,* 1855.

Friedrich Konrad Dietrich Wyneken, born May 13, 1810, at Verden, Hanover; father, pastor in Germany; studied theology at Goettingen and Halle; private tutor; rector of Latin school at Bremervoerde; emigrated to America in response to great need of pastors; arrived Baltimore, Md., summer 1838; assistant pastor in Baltimore that summer; Pennsylvania Ministerium sent him West as missionary; with Fort Wayne as base, worked in Indiana and Michigan, 1838—45; issued an appeal for more German Lutheran clergymen; responded to by Wilhelm Loehe with constant flow of missioners; pastor at Baltimore, Md., 1845—50; left General Synod and joined Missouri Synod, 1848; assistant at Trinity, St. Louis, 1850—59; President of the Missouri Synod, 1850—64; moved to Indiana, near Fort Wayne, to devote full time to presidency, 1860—64; pastor at Cleveland, Ohio, 1864—75; married Marie Buuck on August 31, 1841; died May 4, 1876; the father of Lutheran Home Missions in America.

Henry Christian Schwan, born April 5, 1819, at Horneburg, Hanover; father, the Rev. G. H. C. Schwan; mother, Charlotte, nee Wyneken (sister of F. K. D.); studied at Goettingen and Jena; graduated 1842; tutor in Germany and Brazil, 1843—50; ordained September 13, 1843; came to United States, 1850; pastor at Black Jack, Mo., 1850—51; joined Synod, 1850; pastor, Cleveland, Ohio, 1851 to 81; assistant pastor, the same, 1881 to 99; Vice-President of Central District, 1854—57; Vice-President of Missouri Synod, 1857—60; President of the Central District, 1860—78; Vice-President of Synodical Conference, 1875; President of the Missouri Synod, 1878—99; retired 1899; married Emma Blum, April 4, 1849; received D. D., Luther Seminary (Norwegian Synod), 1893; President of Synod during Predestinarian Controversy, transition from German to English; evangelical and confessional; wrote exposition of the Catechism, published, 1896; delivered numerous convention essays; many of his sermons printed in *Lutheraner;* died May 29, 1905.

Francis August Otto Pieper, born June 27, 1852, at Carwitz, Pomerania; parents: August Pieper and Bertha, nee Lohf; emigrated to America, 1870; studied at Northwestern College, Watertown, Wis., graduate of Concordia Seminary, St. Louis (first American-trained President of Synod); pastor at Centerville, Wis., 1875—76; Manitowoc, Wis., 1876—78; professor at Concordia Seminary, St. Louis, 1878—1931 (saw the completion of two entirely new Seminary plants); president of the Seminary, 1887—1931; President of the Missouri Synod, 1899—1911 (when a full-time President was designated); married Minnie Koehn, January 2, 1877; received D. D., Northwestern, Watertown, and Luther College, Decorah, Iowa, 1903; died June 3, 1931.

Wrote *Christliche Dogmatik* (3 volumes); *Das Grundbekenntnis der Ev.-Luth. Kirche; Conversion and Election; Zur Einigung; Das Wesen des Christentums; Die Grunddifferenz in der Lehre von der Bekehrung und Gnadenwahl; Ich glaube, darum rede ich; Unsere Stellung in Lehre und Praxis; Das Fundament des Christlichen Glaubens; Die rechte Weltanschauung;* also delivered many synodical essays; many articles for, and editor of, *Lehre und Wehre, Theological Monthly,* and *Concordia Theological Monthly;* outstanding theologian, dogmatician, and educator.

Dr. Francis A. O. Pieper

Dr. Frederick Pfotenhauer

Dr. John W. Behnken

Frederick Pfotenhauer, born April 22, 1859, at Altencelle, Hanover; descendant of a long line of Lutheran pastors; father, the Rev. Hermann Pfotenhauer; mother, Marie, nee Koehler; studied at Steeden, Germany; emigrated to America, 1875; graduate of St. Louis Seminary, 1880; ordained November 7, 1880; traveling missionary in Minnesota, Dakota, and Montana, with headquarters at Odessa, Minn., 1880—87; pastor at Lewiston, Minn., 1887—94; at Hamburg, Minn., 1894 to 1911; President of the Minnesota and Dakota District, 1891—1908; Vice-President of the Missouri Synod, 1908 to 11; President of the Missouri Synod, 1911—35; honorary President of Missouri Synod, 1935 to time of his death; D. D. from Concordia Seminary, St. Louis, November 10, 1920; married Helene Brauer, October 10, 1882; died October 9, 1939.

Outstanding parliamentarian and preacher; President during depression period of Synod; wrote *Predigten* (volume of sermons); and contributed articles to church publications.

John William Behnken, born March 19, 1884, at Cypress, Tex. (first American-born President); father, the Rev. George W. Behnken; mother, Helene, nee Wunderlich; graduate, St. Louis Seminary, 1906; ordained August 12, 1906; missionary, Houston, Tex., 1906—08; pastor at Houston, 1908 to 35; Vice-President of Texas District, 1919—27; President of Texas District, 1927—29; Vice-President of the Missouri Synod, 1929—35; President of the Missouri Synod since 1935; received D. D. from St. Louis Seminary, 1934; LL. D. from Valparaiso University, 1953; married Gertrude Geisler, August 13, 1909 (died 1910); married Hilda Grassmuck, April 22, 1914.

Wrote *Mercies Manifold* and *Noonday Sermons;* contributed articles for church periodicals. Zealous, deeply loyal to Savior, Word, and Lutheran Church.

August R. Suelflow, *Curator*
Concordia Historical Institute
St. Louis, Mo.

AUGSBURG CONFESSION

(Continued from page 4)

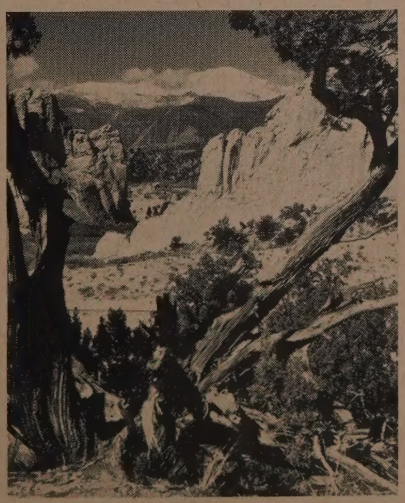
In the United States the duties and privileges of active citizenship on the part of the Christian are especially important. Lutherans who have studiously avoided interesting themselves actively in good government find no support for their position in the Augsburg Confession. The oldest statement of faith in the Lutheran Church on the basis of Scripture clearly encourages active and responsible citizenship on the part of Christians. After all, if government is an ordinance of God, should not God's people make the best servants of the government?

Significance for Our Day

When a pastor in The Lutheran Church — Missouri Synod is ordained, he publicly pledges his unqualified allegiance to the Augsburg Confession. The signature of a voting member on a congregational constitution is also a subscription to the Augsburg Confession. Confirmands — children as well as adults — confess their adherence to the Augsburg Confession. Are these solemn affirmations meaningless rites hallowed by tradition? Or does this ancient symbol of the Church have meaning for Lutherans living in 1953? The Augsburg Confession will have significance and value until the end of time, for the truths it asserts are eternal truths; the errors it combats are ever with us.

The substitution of the rules of men for the laws of God, the degeneration of dynamic Christianity into traditionalism, the mixing of Law and Gospel, the use of coercion rather than persuasion as methods of building the Kingdom, a failure to separate the State's sphere of activity from that of the Church, an unhealthy growth of ecclesiastical power, an obscuring of the doctrine of justification by faith, the identification of form and ritual with the essence of Christianity — all will ever be menaces to the freedom of the Christian.

The writers of the Augsburg Confession had been assailed by those menaces. Out of their experiences came a glorious confession of faith which helped to secure spiritual freedom for them. As their spiritual heirs and successors in 1953, we shall do well in maintaining the liberty once secured for us, to restudy and ever cherish the Augsburg Confession, the Magna Charta of the Lutheran Church.



STEWART'S PHOTO

Garden of the Gods in Colorado Rockies, where Lutheran Hour Rally will be held June 28

36th L. L. L. CONVENTION

Members of the Lutheran Laymen's League will meet in Colorado Springs, Colo., from June 28 to 30, for their 36th annual convention.

"I will lift up mine eyes unto the hills from whence cometh my help," is the motto chosen by the convention committee, headed by William Engholm of Colorado Springs.

Two Missouri Synod congregations in the host city will entertain the more than 1,000 delegates expected to attend the sessions.

After the preliminary sessions — on Saturday — of the Board of Governors and of the 39 district presidents who serve as the resolutions committee, the convention will open with a Lutheran Hour rally the afternoon of June 28 in Spencer Penrose Stadium. On Sunday morning the Rev. Armin C. Oldsen will deliver his final message as speaker on the Lutheran Hour from the Garden of the Gods.

At the first business session, to be held Monday, June 29, in the Colorado Springs High School auditorium, reports will be given by President Emil C. Jacobs; Treasurer Milton Carpenter; Financial Secretary Erwin Wesche; and Executive Director Paul Friedrich.

At the final business session on Tuesday, the convention will hear a report on the Lutheran Hour, Vicksburg Hospital, and other League projects, including films, tours, placement service, *Leader's Guide,* Valparaiso University, and the *Lutheran Layman,* newspaper published by the League.

Matins in Acacia Park, in downtown Colorado Springs, and a sight-seeing tour, culminating in a hymn sing and vesper service at Seven Falls, are on the program for Monday.

The convention will close Tuesday evening with a chuck wagon dinner in the Garden of the Gods at which Edgar Elbert, president of Lions International, will speak.

Inspirational speaker for the convention will be the Rev. A. W. Schelp, pastor of Zion Church, Tacoma, Wash.

The meetings will also feature a series of workshops on various League projects. Headquarters for the convention, which is being planned with the assistance of the Colorado District of the L. L. L., is the Antlers Hotel.

The convention will elect four officers and 15 board members from a slate of 38 candidates.

The St. Louis Lutheran Hour Chorus, under the direction of E. W. Schroeter, will present a series of concerts en route to the convention and will also sing at the convention.

Following the convention, two tours are scheduled by the League, the one to additional areas of the Colorado Rockies and the other to Mexico. In August the League will conduct a month's tour to the Holy Land.

COMMENCEMENTS

St. Louis Seminary

The 115th academic year of Concordia Theological Seminary, St. Louis, Mo., ended with a baccalaureate service, Thursday evening, June 4, and with academic exercises the following evening.

In the baccalaureate service at Messiah Church the Rev. Erwin L. Paul of Forest Park, Ill., spoke to the graduating class on the basis of Isaiah 6, using as his theme: "Three Portraits for Your Ministry." He pointed them to the portrait of God in His holiness, love, and mercy; of yourself, your sinfulness and unworthiness; and of the world, its great need of the Lord Jesus Christ and His Gospel.

Dr. Paul M. Bretscher, acting president of the seminary, in the name of the faculty read the formal charge to the graduates declaring them eligible for the holy ministry. The Rev. George W. Wittmer and Dr. Lewis W. Spitz were the officiants. Prof. Walter Buszin was organist. The Seminary Chorus, under the direction of Dr. William B. Heyne, sang the anthem. The graduates chanted the 121st Psalm.

The academic exercises were held in the seminary quadrangle. Following the procession and hymn of invocation, Prof. Otto E. Sohn led in prayer and read the Scripture lesson. The Rev. Adolph Meyer of Yonkers, N. Y., delivered the academic address on "The Ministry in Public Relations."

Dr. Bretscher in his presidential address reviewed the current academic year and called attention to the fact that the seminary had functioned 100 years under a charter granted by the State of Missouri on February 23, 1853.

In the conferring of degrees and diplomas authorized by the acting president, Dr. Arthur C. Repp, academic dean, presented the 152 candidates for the degree of Bachelor of Arts and the 24 candidates for the Bachelor of Divinity degree.

Dean L. C. Wuerffel presented the 103 candidates for theological diplomas.

Dr. Alfred Rehwinkel, director of the Graduate School, presented the following six graduates as candidates for the Master of Sacred Theology degree: Victor Albert Constien, David Richard Koenig, Edwin George Krause, Milton Leroy Rudnick, Arthur Henry Carl Strege, and the three candidates for the degree of Doctor of Sacred Theology. Following the reading of the citations Dr. Theodore Hoyer presented the five recipients of honorary doctorates (see LUTHERAN WITNESS, June 9, 1953).

The $1,000 Lutheran Brotherhood scholarship for graduate study was awarded to John Tietjen.

The Seminary Chorus, under the direction of Dr. William B. Heyne, sang the anthem; Prof. Walter Buszin served as organist; and Dr. Albert G. Merkens, Dr. Jaroslav Pelikan, and Prof. Alex Guebert served as marshals.

E. J. SALESKA

Springfield Seminary

The 108th school year of Concordia Theological Seminary, Springfield, Ill., was closed with a baccalaureate-commencement service on June 5, 8:00 P. M. in the Concordia Gymnasium. Prof. W. Albrecht spoke on Ps. 119:105. Prof. C. W. Spiegel served as liturgist, and Prof. F. L. Precht directed the Seminary Chorus.

The diplomas were given by Dr. Walter A. Baepler, who also conferred the honorary degree of Doctor of Divinity upon Pastors E. F. Tonn and A. A. Melendez. The degree of Doctor of Letters had been given a week before, at Seward, Nebr., to Prof H. A. Koenig of Concordia Teachers College.

Of the 50 graduates, 40 will enter the service of the Missouri Synod. One will serve the Slovak Lutheran Church and one the Finnish National Lutheran Church.

W. A. B.

Seward

Concordia Teachers College and Concordia High School observed baccalaureate services at the close of the 59th school year in the regular church service at St. John's Lutheran Church, Sunday, May 31, at 10:15 A. M. The Rev. Alfred O. Fuerbringer, president of Concordia Teachers College, delivered the baccalaureate sermon.

Commencement exercises for the high school were held at 1:30 P. M. in the Weller Hall auditorium. Arnold Erxleben, Executive Secretary of Parish Education of the Kansas District, gave the commencement address.

College commencement exercises were held at 3:30 P. M. in the Weller Hall auditorium. The Rev. George Beto, president of Concordia College at Austin, Tex., was the speaker.

Dean L. C. Bickel presented to President Fuerbringer the candidates for the Bachelor of Science degree and the Lutheran teacher's diploma. Twenty-nine degrees and 49 diplomas were awarded. In the high school department Principal Paul Nesper presented diplomas to 30 seniors.

GLENN C. EINSPAHR

River Forest

The baccalaureate service for the 88th commencement of Concordia Teachers College, River Forest, Ill., was held June 5 at 11:00 A. M. in Grace Lutheran Church, River Forest. The Rev. Harold Romoser of Trinity Church, Oak Park, Ill., was the speaker, using the text 1 Peter 4:11.

The academic exercises were held at 8:00 P. M., the evening of June 5, in the College Gymnasium. Prof. Paul F. Bente of Concordia College, Fort Wayne, Ind., was the speaker.

Dean Alfred Schmieding presented the candidates, and President Arthur Klinck conferred the degrees and awarded the diplomas. The class of 1953 included 71 four-year graduates who received a B. S. in Education and 37 three-year graduates.

CORR.

Announcements

Ordinations and Installations

CANDIDATES

Ordained:

Lehenbauer, Paul, St. Paul, Nokomis, Ill., by F. C. Streufert, April 26.

Opsahl, B. H., Zion, Shelton; St. John, Poole, Nebr., by E. O. Potratz, July 6, 1952.

PASTORS

Commissioned:

Hahn, Edwin H., mission, Urbana, Ill., by J. G. Kaiser, May 10.

Heins, Norbert G. A., circuit rider for southwestern Oregon, by R. E. Gross, May 3.

Huxhold, Harry, mission, Palos Park, Ill., by J. W. Acker, May 24.

Wolter, F. W. E., institutional missionary in Alton, Ill., Trinity, Alton, Ill., May 17.

Installed:

Baron, C. R., Zion, Nipawin, Sask., Can., by George Rode, May 3.

Behrens, Donald W., Trinity, Sidney, Nebr., by G. H. Pullmann, May 3.

Bernthal, A. C., Trinity, Shawneetown, Mo., by Ad. A. Vogel, May 3.

Breehne, K. F., Our Redeemer, Greenville, Ill., by R. G. Kurz, May 17.

Busse, William, St. John, Beemer, Nebr., by Edwin M. F. Jording, May 3.

Chang, Paul, missionary in the Atlantic District to serve as assistant pastor at the True Light Congregation, New York, N. Y., by Louis T. Buchheimer, April 26.

Degenhardt, Walter M., chaplain and superintendent of Wartburg Lutheran Home for the Aged and Infirm, Brooklyn, N. Y., by Pres. H. J. Rippe, May 17.

Eggers, Carl R., Trinity, Bellingham, Wash., by Alfred Eichmann, May 10.

Gorentz, B., Trinity, near Hazen, N. Dak., by G. Hinz, May 3.

Hedemann, Lester E., Mount Calvary, Brady; Grace, Menard, Tex., by Carl A. Heckmann, May 17.

Hobratschk, B. A., Zion, Hillsboro, Kans., by O. A. Bohnert, May 3.

Hubertz, John W., Concordia, Vermillion, S. Dak., by W. P. Haak, May 3.

Husfeld, Monroe, Our Savior, Westchester, Calif., by Im. F. Hodde, May 3.

Kellermann, Walter F., Mount Olive, Shelton, Wash., by R. A. Frantz, April 26.

Krach, George M., Christ, Detroit, Mich., by H. F. Hensick, May 10.

Lilie, Marvin, Emmanuel, Lake View, Iowa, by O. E. Weiss, May 17.

Moll, O. H., St. Paul, Waverly, Iowa, by A. H. Mette, May 3.

Neitzel, Herbert R., pastor and superintendent of Concordia Home, Marwood, Pa., by E. W. Duessel, May 3.

Oesleby, Christian B. C., Holy Cross, Los Angeles, Calif., by Elmer Ude, May 17.

Pralle, Frederick H., Zion, Chanute, Kans., by R. F. H. Pralle, May 3.

Raduenz, A. H., Christ, Mellowdale, Alta., Can., by W. C. Eifert, May 3.

Riske, E. J., St. Paul, Canon City, Colo., by A. C. Schroeder, May 10.

Schmidtke, Werner, Immanuel, Ontarioville; St. John, Rodenberg, by F. A. Hertwig, Jr., May 3.

Schulze, Paul J., Pilgrim, Bellevue, Wash., by John F. Merz, May 24.

Spomer, Norman, Zion, Edgeley, N. Dak., by F. E. Brauer, May 17.

Stenzel, August K., St. John, Monticello, Iowa, by Theo. Rottmann, May 17.

Wagner, O. F., First, Bozeman, Mont., by Arnold E. Gierke, April 26.

Wangerin, Harvey W., Bethlehem, Milwaukee, Wis., by Prof. E. Jenne, April 26.

Williams, Edward R., Martin Luther, Punxsutawney; Immanuel, Du Bois, Pa., by Ralph J. Burow, May 3.

Young, Ralph, Hope, Grand Rapids, Mich., by E. L. Schwan, May 24.

TEACHERS

Installed:

Hagenmueller, Ernest, Jr., St. Paul, Des Peres, Mo., by A. A. Bodtke, April 26.
Hoehne, Emil E., Concordia, Kirkwood, Mo., by Walter F. Fisher, May 24.

Ground Breaking

Antigo, Wis., R. 2. St. Peter, church, May 11, 1952.
Cleveland, Ohio. St. James, church, May 24.
Jennings, Mo. St. Jacobi, educational building, May 17.
Luverne, Minn. St. John, church, April 19.
Pittsburg, Kans. Zion, church, May 3.
Portage, Wis. St. John, school, May 3.

Cornerstone Laying

Antigo, Wis., R. 2. St. Peter, church, Sept. 28, 1952.
Ashton, Idaho. Zion, church, May 17.
Bad Axe, Mich. Our Savior, church, May 3.
Grand Rapids, Mich. Immanuel, school and parish house, May 3.
Williamsburg, Iowa. St. Paul, school, May 17.

Dedications

Antigo, Wis., R. 2. St. Peter, church, May 24.
Cheyenne, Wyo. Trinity, church and school, May 17.
Chicago, Ill. St. John the Divine, church, April 19.
Delta, Colo. Redeemer, church, May 17.
Denver, Colo. Bethlehem, church, May 24.
Fort Pierce, Fla. Trinity, parish hall-chapel, April 19.
Glen Burnie, Md. St. Paul, new school, April 26, and renovated church, May 3.
Hastings, Iowa. St. John, remodeled and enlarged church, May 3.
Manhattan, Kans. St. Luke, church and student center, April 19.
North Hollywood, Calif. Messiah, church, May 17.
Pomeroy, Iowa. Immanuel, church, May 3.
Ponca City, Okla. First, school, April 12.
Sheboygan, Wis. Our Savior, church, May 17.
Sylvan Beach, N. Y. Remodeled church, May 3.

Anniversary

Rising City, Nebr. Immanuel, the 50th of the church, April 26.
Sweet Springs, Mo. Immanuel, the 75th, May 24.

Official Notices

The Rev. Alex Mitulis, a Latvian DP, requests a colloquy to qualify for the ministry in The Lutheran Church—Missouri Synod. — H. A. Gamber, *President*, Minnesota District

The Rev. Eduards Kergis, formerly a pastor of the Evangelical Lutheran Church of Latvia, now serving a congregation of Latvians in Sudbury, Ontario, desires to enter the ministry of The Lutheran Church — Missouri Synod and therefore requests a colloquy. — Walter O. Rathke, *President*, Ontario District.

According to the regulations of The Lutheran Church — Missouri Synod and by authorization of the faculty of Concordia Teachers College of River Forest, *Mr. Emil Mathis* was colloquized by a committee of the faculty and gave satisfactory evidence of his spiritual maturity, doctrinal knowledge, and understanding of Christian education and church practice. He is herewith declared eligible for a divine call to the teaching profession of our Church. Colloquy Committee: Arthur Klinck, Alfred Schmieding, Walter Kraeft, and John Choitz. — Arthur Klinck, *President*.

Additional Nomination for the Presidency of Concordia College Milwaukee, Wis.

The Rev. Clarence Knippa, Tulsa, Okla.: Zion, Oklahoma City, Okla.

Result of Election

In an election held at Concordia Teachers College, Seward, Nebr., on May 19, *Mr. Martin J. Maehr* and *Mr. Thomas H. Langevin* were chosen for associate professorships. — Wm. Leppin, *Secretary*, Board of Control.

Seminar Workshop Parish Administration

Concordia Seminary, St. Louis, Mo.
July 6 to 10, 1953

The Seminar Workshop will be conducted in connection with the summer school. Students of the summer school will have an opportunity to attend part of the sessions of this workshop.

Topics of general interest in the following areas: "Parish Administration in Urban, Rural, and Mission Churches"; "Christian Education"; "Home Visitation"; "Training the Laity"; "Evangelism"; "Pastor and People Relationships"; "Public Relations"; "Membership Conservation"; "Spiritual Growth."

Lectures will be conducted by: H. G. Brueggemann, Erdmann Frenk, Wm. H. Hillmer, Arthur Miller, Edwin Pieplow, Armin Schroeder, W. J. Stelling. For information write to:

Director of Summer School
Concordia Seminary
801 De Mun Ave., St. Louis 5, Mo.

Pastors' Workshop

The third annual Pastors' Workshop at Concordia College, Portland, Oreg., will be held August 18—21, 1953. Daily lectures and discussion periods will deal with these topics: "Christian Stewardship in the Life of the Parish"; "Mission to America"; "Pastoral Counsel from First Timothy"; "Worship in the Lutheran Heritage"; and "An Evaluation of Church Music." Open forums on practical topics will be held each evening.

The cost will be $12.50 for board and room and $7 for registration. For further information, address: Prof. Alfred R. Roth, *Registrar*, Pastors' Workshop, Concordia College, Portland 11, Oreg.

Valparaiso University Church and School Music Workshop, June 29—July 3, 1953

Courses in Elementary School Music, Problems of the Church Choir, and Problems of the Organist. Open to all church musicians and interested people. Fee (including registration and room) $20.00. For information write to Theo. Hoelty-Nickel, Director, Church and School Music Workshop, Valparaiso University, Valparaiso, Ind.

FINANCIAL REPORT

From February 1, 1953, to May 31, 1953

Districts	Budget Account	"Conquest for Christ"
1. Alberta and British Columbia	$ 3,629.46	$ 63,841.88
2. Atlantic	31,114.74	474,512.18
3. California and Nevada	18,706.49	230,065.92
4. Central	130,861.54	1,375,578.57
5. Central Illinois	38,409.68	451,678.93
6. Colorado	11,175.39	120,459.17
7. Eastern	37,150.59	410,596.68
8. English	84,472.57	665,501.37
9. Florida-Georgia	3,820.16	31,848.32
10. Iowa East	35,000.00	324,317.59
11. Iowa West	54,027.48	516,164.76
12. Kansas	27,700.00	421,223.90
13. Manitoba and Saskatchewan	—	58,420.05
14. Michigan	126,376.87	1,105,770.60
15. Minnesota	114,705.88	974,630.95
16. Montana	5,650.43	71,548.71
17. North Dakota	15,214.17	232,572.02
18. North Wisconsin	56,479.38	482,414.71
19. Northern Illinois	142,674.50	883,700.90
20. Northern Nebraska	31,668.00	320,847.67
21. Northwest	21,783.40	315,338.76
22. Oklahoma	8,237.75	172,430.34
23. Ontario	8,048.12	140,901.08
24. South Dakota	6,250.94	159,514.18
25. South Wisconsin	93,305.39	791,431.73
26. Southeastern	18,283.50	230,886.64
27. Southern	3,359.53	108,851.45
28. Southern California	14,224.53	283,074.15
29. Southern Illinois	28,199.32	298,536.42
30. Southern Nebraska	35,610.46	371,623.32
31. Texas	15,737.31	438,052.54
32. Western	115,825.41	930,225.92
Total from Districts	$1,337,702.99	$13,456,561.41
Receipts from Sundry Sources	21,846.85	24,997.30
GRAND TOTAL	$1,359,549.84	$13,481,558.71

OPERATING STATEMENT

	1952	1953
Budget Requirements, 2-1 to 5-31	$1,750,000.00	$ 2,166,666.67
Budget Receipts, 2-1 to 5-31	1,115,370.32	1,359,549.84
OPERATING DEFICIT	$ 634,629.68	$ 807,116.83

Charles E. Groerich, *Assistant Treasurer*

Changes of Address

Pastors:

Broetzmann, T. W., 1518 South 16th St., Milwaukee 4, Wis.
Cordes, Robert F., 1615 E. Ninth St., Sioux Falls, S. Dak.
Dahms, Julius E., R. 4, Sterling, Ill.
Dick, A. G., 0-72 Elden Place, Fair Lawn, N. J.
Eggers, Carl R., 406 Gladstone St., Bellingham, Wash.
Falkenroth, F. S., Cedar Bluffs, Nebr.
Fuchs, L. J., R. 10, Fort Wayne 8, Ind.
Grapatin, John W., Chaplain, Chaplain Section, 1279th Engr. Bn., APO 46, c/o PM, New York, N. Y.
Hanser, Arthur R., em., 16 Jayne Place, Baldwin, N. Y.
Inselmann, H. C., 1804 Franklin St., Bellevue, Nebr.
Kempff, John M., R. 1, Elmore, Minn.
Krahn, W. F., Slater, Mo.
Krenzke, Theodore, 1153 Third Ave., Windom, Minn.
Krug, Eugene O., 527 Manchester Ave., Wabash, Ind.
Lutz, Arnold J., 6051 Horton Place, St. Louis 12, Mo.
Lutz, E. F., 405 E. Tremont St., Hillsboro, Ill.
Mack, F. J., 4036 46th Ave., South, Minneapolis 6, Minn.
Meyer, Maynard V., c. r. m., 1128 Sixth Ave., Apt. 5, Des Moines 14, Iowa
Meyer, Richard, 157 Totsuka-machi, Totsuka-Ku, Yokohama, Japan
Moelter, R. G., 732 Colorado Ave., Marysville, Mich.
Mueller, Arnold G., Box 26, Kenesaw, Nebr.
Oesleby, C. B., 1028 19th St., Santa Monica, Calif.
Raduenz, A. H., Mellowdale, Alta., Can.
Reimann, F. H., 1556 Seidler Road, R. 1, Auburn, Mich.
Rhode, F. C., 20th and North Main, Hays, Kans.
Rolf, Robert F., 6811 Sunset Ave., Independence, Ohio
Spruth, Erwin L., Lutheran Mission, Wapanamando, D. W. H., Yaramanda, Via Lae, New Guinea
Szegedin, A., Freeman, S. Dak.
Wangerin, H. W., 1321 N. 24th Place, Milwaukee 5, Wis.

Teachers:

Benecke, Theodore, 3411 Lyndale Ave., N., Minneapolis, Minn.
Busch, A. H., 5942 W. Walton St., Chicago, Ill.
Gehner, J. G., em., Fond du Lac Dr., East Peoria, Ill.
Gehrs, Carl J., 1008 E. Roosevelt Rd., Lombard, Ill.
Grams, Armin, 1235 Elmwood, Evanston, Ill.
Griebel, Hugo C. H., 7303 Myrtle Ave., Maplewood, Mo.
Mader, G. C., 2516 Kathryn St., S. W., Cedar Rapids, Iowa
Schlueter, Walter H. E., 1137 S. Church St., Lombard, Ill.

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